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SEMPER STAFF 1970

EDITORS: Alan K. Davies
Bruce F. Dickson

PRINTED BY: Graphic Service Co.

TYPESET BY: Press Etching Pty. Ltd.

LAYOUT: Bruce F. Dickson
Alan K. Davies

BUSINESS MANAGER: Bruce Cameron
(71 3138)

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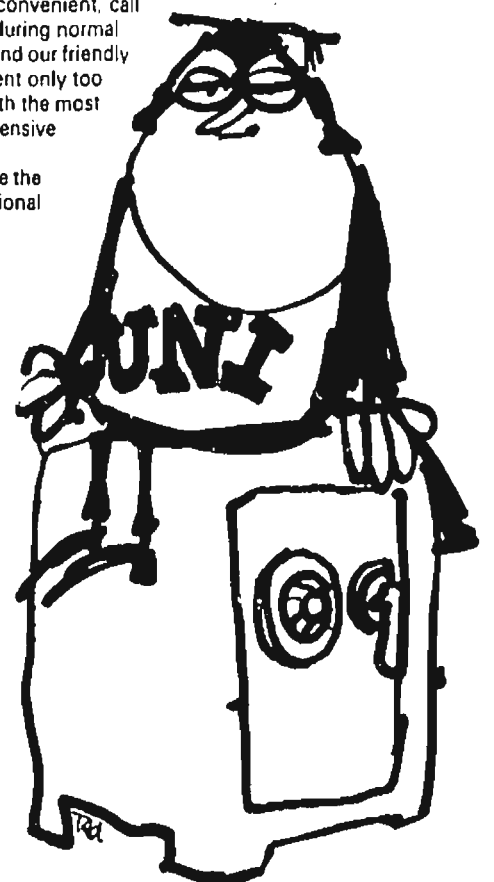
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Adelaide 1969

REVOLUTION: the dear john letters

Our thanks to Empire Times

An Open Letter to John Lennon

Dear John:
So they've done you after all. I didn't think they ever would. It's a nasty experience, and I offer you my sympathy, for what it's worth. But I hope you won't be depressed about it. In fact I hope this experience will help you understand certain things that you seemed a bit blind to before. (That sounds patronising. But I can't think how else to put it...)

Above all: perhaps now you'll see what it is you're (we're) up against. Not nasty people. Not even neurosis, or spiritual undernourishment. What we're confronted with is a repressive, vicious, authoritarian system. A system which is inhuman and immoral, because it deprives 99% of humanity of the right to live their lives their own way. A system which will screw you if you step out of line and behave just a tiny bit differently from the way those in power want.

Such a system—such a society—is so racked by contradiction and tension and unhappiness that all relationships within it are poisoned. You know this. You know from your own experience, how little control over their lives working-class people are permitted to have. You know what a sick, evil, and brutalising business it is to be a "success" in this kind of rat-race. How can love and kindness between human-beings grow in such a society? The system has got to be changed before people can live the full, loving lives that you have said you want.

Now do you see what was wrong with your record "Revolution"? That record

was no more revolutionary than Mrs. Dale's Diary. In order to change the world we've got to understand what's wrong with the world. And then—destroy it. Ruthlessly. This is not cruelty or madness. It is one of the most passionate forms of love. Because what we're fighting is suffering, oppression, humiliation—the immense toll of unhappiness caused by capitalism. And any "love" which does not pit itself against these things is sloppy and irrelevant.

There is no such thing as a polite revolution. That doesn't mean that violence is always the right way, or even that you should necessarily turn up on the next demonstration. (There are other ways of challenging the system.) But it does mean understanding that the privileged will do almost anything—will murder and torture and destroy, will foster ignorance and apathy and selfishness at home and will burn children abroad—rather than hand over their power.

What will you do when Apple is as big as Marks and Spencers, and one day its employees decide to take it over and run it for themselves? Will you let them get on with it? Or will you call in the police—because you are a businessman, and Businessmen Must Protect Their Interests?

One last thing. You've written some marvellous, honest, beautiful music. (And it's an indication of the weird effect capitalism has had on you that you felt it was necessary to pretend that in doing so you were only conning people.) But recently your music has lost it bite, at a time when the music of the Stones

has been getting stronger and stronger.

Why? Because we're living in a world that is splitting down the middle. The split is between the rich and the poor, the powerful and the powerless. You can see it here, and in the jungles of Vietnam, and in the mountains of South America, and in the ghettos of the U.S. and in the Universities all over the world. It's the great drama of the second half of the twentieth century—the battle for human dignity fought by the exploited and the underprivileged of the world. The Stones, helped along a bit by their experiences with the law, have understood this and they've understood that the life and the authenticity of their music—quite apart from their personal integrity—demanded that they take part in this drama—that they refuse to accept the system that's fucking up our lives.

You did it for a bit when you were taking acid—the only time in your career when you stepped outside the cheeky chappy slot the establishment had slid you into, and the time when your music was at its best. But they didn't bust you (why not, John?), and the way was open for you to come to represent not rebellion, or love, or poetry, or mysticism, but Big Business.

But after all, they still hate you, even if you are a company director. They hate you because you act funny and because you're working-class (in origin at least) and you're undisciplined and you weren't in the army and, above all, you've been going out with a foreigner. So now it's happened.

As I said before, don't be too upset about it. In an unjust and corrupt society

there is no dishonour in being arrested, and certainly none of us on the left are going to think any the worse of you for it.

But learn from it, John. Look at the society we're living in, and ask yourself: why? And then—come and join us. Yours fraternally,

JOHN HOYLAND

A Very Open Letter

To John Hoyland from John Lennon
Dear John:

Your letter didn't sound patronizing—it was. Who do you think you are? What do you think you know? I'm not only up against the establishment but you, too, it seems. I know what I'm up against—narrow minds—rich/poor. All your relationships may be poisoned—it depends how you look at it. What kind of system do you propose and who would run it?

I don't remember saying "Revolution" was revolutionary—fuck Mrs. Dale. Listen to all three versions (Revolution 1, 2 and 9) then try again, dear John. You say, "In order to change the world we've got to understand what's wrong with the world. And then—destroy it. Ruthlessly." You're obviously on a destruction kick. I'll tell you what's wrong with it—People—so do you want to destroy them? Ruthlessly? Until you/we change your/our heads—there's no chance. Tell me of one successful revolution. Who fucked up communism - christianity - capitalism - buddhism, etc? Sick heads, and

nothing else. Do you think all the enemy wear capitalist badges so that you can shoot them? It's a bit naive, John. You seem to think it's just a class war.

Apple was never intended to be as big as Marks and Spencers—our only reference to it was to get the kind of deal we used to get from this nasty capitalist shop when we were downtrodden workin' class students and bought a sweater or something which was reasonably cheap and lasted. We set up Apple with the money we as workers earned, so that we could control what we did productionwise, as much as we could. If it ever gets taken over by other workers, as far as I'm concerned, they can have it.

When I see we can people—I mean we're selling dreams. Friends of mine like Dylan and Stones, etc. who are doing their bit would understand what I said—ask them—then work it out.

The establishment never slotted us into a "cheeky chappy" bag, dear John—we did—to get here to do what we're doing now. I was there, you weren't. So suddenly the papers told you we were taking acid—two years after the event! So you decided that our music was best then. You're probably right about why they didn't bust me before—they, like you, had me "tagged." I'll tell you something—I've been up against the same people all my life—I know they still hate me. There's no difference now—just the size of the game has changed. Then it was school masters, relatives, etc.—now I'm arrested or ticked off by fascists or brothers in endless fucking prose.

Who's upset about the arrest? OK, I'll have a cup of tea. I don't worry

about what you—the left—the middle the right or any fucking boys' club think, I'm not that bourgeois.

Look man, I was/am not against you, instead of splitting hairs about the Beatles and the Stones—think a little bigger—look at the world we're living in, John, and ask yourself: why? And then—come and join us.

Love,

JOHN LENNON

P. S.: You smash it—and I'll build around it.



This exchange of letters between John Lennon and John Hoyland appeared in The Black Dwarf, a revolutionary socialist newspaper published in Britain.

now

TOUCH OF GOLD

JOHNNY RIVERS (Imperial)

The blurb given on the covers of some records can be much more obnoxious than on others, however anything written about a "likeable young man, unspoiled by his success" such as that talented youth Johnny Rivers, to me must be alright. Fortunately there is no misuse of the word "gold" since this L. P. does contain his most successful songs such as "Summer Rain", "Baby I Need Your Lovin'" and "You Better Move On".

To conclude, this album recorded by a boy "willing to perform for United States servicemen anywhere" (more than 87,000 so far), is definitely not what you could term "outstanding" yet by no means is it mediocre (eh?).

SWITCHED ON CLASSICS

(King Records Japan - Festival Australia) For those who enjoyed "Switched On Back" you may find overlapping areas of interest in this L. P. It's different approach is obtained by such means as interpretations of classical works on the harpsichord. Featured are the compositions of Chopin, Ravel, Rachmaninoff, Gluck and Debussy.

IN PERSON AT EL MATADOR

SERGIO MENDES (Atlantic)

From time to time, the featured name of a well known artist appears on a "newly" released L. P., even though the recording itself is of a 12 piece orchestra in which he was at the time playing "second gum-leaf". This may not entirely be the case with this L. P. however, I suppose we must forgive the recording companies for their suspected capitalistic motives. Sergio Mendes does play piano in this early album and if you really feel you have been appreciating his "Brazilian sound" then try this one.

As an interesting afterthought, did you realize that the Northern American change in emphasis from previously popular Cuban music to Brazilian bossa nova, took place concurrently with the negative turn in US political attitudes towards Castro's new revolutionary Cuba.

CRYSTAL ILLUSIONS

SERGIO MENDES & BRAZIL '66 (A&M)

A very pleasant album containing more original Brazilian copyright songs than most previous L. P.'s. Best tracks are "Pretty World", "Viola", "Dois Dias", "You Stepped Out of a Dream" and "The Dock of the Bay".

WITH A LITTLE HELP FROM MY FRIENDS

JOE COCKER (Festival)

A tremendous buy for your record collection! Born in Sheffield Joe Cocker was involved with several bands, as well as working in a company news department, before his second single brought him to the notice of several DJ's and record companies. His own composition, this single called "Marjorine" (and featured on this L. P.) was first produced as a demonstration record.

Since achieving this success in 1968 Joe has received recognition for his own distinctive style which he says has been influenced by Ray Charles as well as Aretha, the Beatles & Traffic. Union pacesetter Alf Nuccifora will vouch for his electrifying stage act which he observed in England. Best tracks on this album are "Feeling Alright", an unrecognisable version of "Bye Bye Blackbird", Dylan's "Just Like A Woman", Animals "Don't Let Me Be Misunderstood", a great track called "Sandpaper Cadillac", and naturally the title hit.

SUPER HITS VOL. 3. (Atlantic)

As with any good music form, "soul" can and does create amazing involvement in the listener. Super Hits Vol. 3, is not the exception to this above profundity. All twelve tracks either have been, or still are hit material (maybe more so in the U. S. than Australia unfortunately). Aretha Franklin in her two tracks "Think" and "Since You've Been Gone" effortlessly retains her title of the "Lady of Soul". Sam & Dave's "I Thank You", Arthur Conley's "Funky Street" and Wilson Pickett's version of "I'm A Midnight Mover" are other great tracks.

Also featured are The Rascales, The Sweet Inspirations, Percy Sledge and Booker T & the M. G.'s. The album is concluded appropriately by "You Keep Me Hanging On" taken from the first incomparable Vanilla Fudge L. P.

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If you would like a watch so slim that it becomes part of your arm try the Waltham wafer-slim models for a compact \$43.00.

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DENMARK AND DIRTY OLD MEN

MADELEINE McPHERSON

(THE TEXT OF A SPEECH DELIVERED IN

THE ABEL SMITH LECTURE THEATRE

ON FRIDAY 10th. OCTOBER.)

Scandinavia in general and Denmark in particular have always had a liberal attitude to relations between the sexes. Danes ascribe their refusal to follow the rest of Europe in Pauline orthodoxy to the relatively high status which women have had in their society since Viking times. The Viking society was not matriarchal but men were of necessity for long periods on plundering raids, and during their absence complete responsibility for farm and family rested with the women. The authority which this responsibility gave them has never quite been lost and partly as a result of it, women have been much more like equal partners in sexual relationships than has been the case in the rest of Europe.

Another consequence of the demands of Viking society was the importance attached to child bearing. In country districts a form of bundling was an accepted feature of life. Now bundling is an interesting courting custom that was practised in Holland, Ireland, Wales and other countries throughout the Middle Ages and which persisted in New England, that bastion of Puritanism, until comparatively recent times. The reason for bundling was said to be to allow the young couples courting to proceed during long winter evenings without wasting fuel when the rest of the family had retired to bed. The betrothed or courting couple were permitted to lie, clothed or mostly clothed, on the same bed. The object of the exercise was not, in most places, to encourage pre-marital sexual relations though one imagines it could hardly fail to do so. In New England they took the precaution of placing between the couple a dividing piece of wood called a bundling board, by whose power the couple were believed to lie "spiritually purified".

The Danes had little patience with this pretence. In country districts there it seems to have been accepted that a betrothal, rather than a marriage, marked the beginning of physical union. In some cases in fact the betrothal was broken off if the girl did not become pregnant, and in others marriage would be delayed till a convenient time, perhaps after the birth of the child. This custom, and an associated liberal attitude to sex relations before marriage persisted despite fulminations from the clergy and edicts from the capital designed to drag the Danes into line with the rest of Europe. An examination

of church records between 1600 and 1880 shows that the proportion of women who were pregnant at the time of marriage remained constant at about 50 per cent. Since the Second World War, the rate has dropped to less than 30 per cent, probably due to modern contraceptive techniques.

Danish sociologists say too that the peace which Denmark has known for the last two centuries or so has helped maintain this liberal attitude. In military times, society places a high value on males and women's status is inclined to fall.

Theatrical censorship was abolished in Denmark in 1953. The remaining grounds for prosecution for obscenity were embodied in Section 234 of the Danish criminal code. Over the years however, the Courts had come to interpret this section much more liberally than would please Senator Scott. Apparently obscenity is a concept no easier to define in Danish than it is in English. Prosecutions failed because the Courts found the task of definition too difficult.

Denmark is a highly literate country—it boasts seven times as many book-stores as the United States—and the reading appetites of its people keep prosperous a publishing industry that lacks the vast market open to those who publish in English. In the 1950's and 60's some publishers found more than ordinary prosperity by exploiting the demand for pornography. There was a flourishing underground market for expensive glossy publications and as well money was made by skirting the edges of the law and exploiting its vagueness. Publishers found in Denmark as elsewhere, that if the police did take action, the attendant free publicity was well worth the trial. And the Courts were in any case, becoming less willing to convict.

In 1958, John Cleland's 18th century classic "Memoirs Of A Woman Of Pleasure" had been published and its publishers were convicted of obscenity. In 1964, it was published again, this time under its alternative title of "Fanny Hill." It was prosecuted and acquitted, the acquittal being upheld by the Supreme Court. A wave of books was produced that attempted to cash in on the decision. The police and courts, still charged with responsibility for the prosecution of obscenity, were placed in an intolerable position and in December 1964, the Minister of Justice asked the Permanent Criminal Law Committee to consider a report on the possibility of changing the law. The Committee reported in June 1966 recommending that prohibitions on the publication or sale of written pornography for adults be removed. I propose to refer to this report again later. For the moment it is sufficient to say that it was accepted and the necessary legislation passed by the Danish Parliament by 159 votes to 13, no party having opposed the resolution. There was in fact very little discussion and no violent argument about it.



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DENMARK AND DIRTY OLD MEN (cont.)

Now presumably the politicians of Denmark, like politicians elsewhere, voted thus from a shrewd judgment of the popular mood rather than from an intellectual commitment. I wish the Committee on Censorship all the success in the world but I can't see such a vote in any Australian parliament for some time to come tho', by the way, it is noteworthy that we have in this Federal election two parties—the ALP and the Australia Party—promising to let us read and see what we please. I wonder if they have consulted the Queensland Police.

The 1967 legislation confined itself to written pornography. The Permanent Criminal Law Committee had made the distinction between books and pictures partly perhaps from a desire to hasten slowly, and partly from the feeling that pictures are far more immediate in impact than books, can more easily be thrust upon one and less easily avoided. By the following year the government was confident enough to remove restrictions on pictorial pornography with the provision only that offensive advertisements and window displays were forbidden, and that the mails were not to be used for the dissemination of such material. In other words, citizens were to be protected from having thrust upon them material which they might find offensive.

The last measure brought in by the government was the reform of film censorship. A committee had been appointed in 1963 to make recommendations on the subject and its proposals were embodied in law this year. The committee relied heavily on the research that has been carried out by the Swedish Film Institute on the impact of the Cinema on its audience. It also used the testimony and report on the Permanent Criminal Law Committee on pornography and on the work of the

European Committee on Crime Problems.



The changes that were made were these: There is no control over films shown to persons over 16 years of age but there is a two-tier classification for children. Films are classified for general exhibition, for exhibition to children over 12, or for adult exhibition only.

section deals with the results of the Danish reforms. The Danes are a little shy about rushing into print on this, claiming that it is still too early for the long term effects to be felt. But in the short term this is what has happened.

Public reaction to the passing of the new law was very mild. The biggest demonstration against the bill was staged by about 300 young Christians who covered up the windows of shops displaying pornography with their own posters saying 'Love is pure'. There were some critical sermons delivered and the biggest church paper urged the government to reconsider its actions, but the Church did not officially oppose the change. The Conservative Minister of Justice Thestrup who was largely responsible for the decision to change the law is himself a practising Christian. One pastor wrote opposing the change on grounds so curious as to bear repeating: 'We must not', he said, 'in the name of freedom, deprive our people of the freedom to have a bad conscience'.

With the publicity attendant on the report of the Committee and the passing of the bill, sales of pornography were increasing and publishers printed large runs of material in the expectation of making their fortune. But the boom was shortlived and most publishers, booksellers, ruefully admit that the end result has been to see their profits falling badly.

Proprietors of Copenhagen's Porno shops report that half their customers are foreign tourists and the others mostly middle-aged or older men. There seems to be no evidence that the amount of pornography circulating among the young has increased. The law still provides for gaol sentences for any one who purveys pornography to the under 16's but Danish teachers and sociologists report that, when the aura of mystery that surrounds the forbidden is removed,

children are basically uninterested. And this is common sense. The young after all are least in need of artificial stimulation of their sexual urges, and can still hopefully look forward to having those desires satisfied in normal ways. It is the older man, particularly the lonely one, who provides the basis for the porno market, and for him it often fills a very real need. It is pertinent to ask why our society which bases its consumer economy on the satisfaction of needs, and very often in the name of prosperity artificially creates demand, should refuse to countenance an industry that caters to one very basic human hunger.

I think I have mentioned before that the law gives the police the power to order the removal of offensive window displays and other advertising and also forbids the circulation of pornography through the post. The reasoning behind this is that people must be protected from having thrust at them material which they might find offensive. The freedom not to see and not to read goes hand in hand with the freedom to see and to read.

One of the most cherished beliefs about pornography is that the reading of it incites people to commit sex crimes. There is no evidence to support this and in fact some psychologists and criminologists claim instead that reading and viewing pornography offers a harmless release to the disturbed mind which



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DRESSED?

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Denmark and
Dirty Old Men (cont.) nt.)

might otherwise find an outlet in violence. In 1967 in Denmark, when the ban on books but not pictures had been lifted, police statistics showed a fall of 25 per cent in sex crimes, and the next year they fell by 9 per cent. Sociologists are careful not to cry triumph. They say it is still too early to say with certainty that crimes have fallen, but they are adamant that they have not increased.

I would now like to examine briefly the reasoning behind the changes that have taken place in Denmark and which have been proposed for Britain in the recent Arts Council report. The unspoken assumption underlying both these reports is that they are being written for and in a liberal and democratic society. Obviously the issues that are being raised here are not relevant to a communist society, or a theocratic state, or any society where the state performs a didactic function towards its citizens, claiming the responsibility and the right to mould them to specific rules of behaviour both in their public and their private actions. Those Western societies which may be called—for want of a better term—liberal—democratic—do not claim this policing of private actions as one of their functions. Their stated aim is rather that the individual shall be allowed as much freedom in his public actions as is compatible with the welfare of his fellow citizens, and complete freedom in his private life except when his actions injure the person or property of another.

The question to which these reports first address themselves in this: Is the state exceeding its functions by prosecuting obscenity? Given that it is not the function of the state to lay down rules for private behaviour, is it still necessary to prosecute obscenity so that we can be protected from harming one another? The British report made its first conclusion:

"(1) It is not for the state to prohibit private citizens from choosing what they may or may not enjoy in literature or art unless there were incontrovertible evidence that the result would be injurious to society. There is no such evidence."

In considering the general question of the harmfulness of obscenity, the Committee examined the evidence to support the belief on which the law is based viz. that obscenity can harm, that it has the power to 'deprave and corrupt'. Both committees found that there was no such evidence. The Psychiatric attitude to this question was discussed by Dr. Hamilton at one of these meetings last term and I am not qualified to enlarge upon it even if it was necessary to this paper. I quote one of the statements from the Danish report:-

"It is commonly known in medical science that sexual leanings are fixed at an early age, probably around 5-6 years old, and are in any case completely established by the end of puberty. It is therefore hardly likely that the reading of 'obscene' writings or the sight of films, etc. will change the sexual leanings of an adult person."

The British Committee heard one legal witness testify:

"Obscenity does not corrupt, though it may appeal to the corrupt. The rationale for the existing law does not exist."

And they say, pondering the mystery of the invisible people supposed to have been corrupted:

"in the light of all this it becomes less mysterious that nobody appears

to find in himself an example of a person actually depraved by erotica. Nobody seems even to have met such a person. So discussion tends to centre on a hypothetical, unencountered 'them' in contrast to incorruptible 'us'. This perhaps is why in 1962 the courts established that no amount of exposure to pornography can deprave a policeman. He is indissolubly one of us."

An allied question which the British Council Committee considered was the nature of the supposed effect of obscenity viz. of depravity and corruption. Considering that obscenity is a criminal offence for which a man can be sent to jail, it is astonishing that we have so little idea of what these words mean and how we identify the state of depravity and corruption when we reach it. It is significant that it is not a crime to be depraved or to be corrupt. We know that erotic literature and art arouses feelings of sexual desire: this is its purpose, tho' not all that is classified as obscene has this effect and some in fact aims at quite the opposite. But does our society really believe that sexual desires are depraved? The British report says that that is the only conclusion to be drawn from the evidence of the law:

"... it does begin to appear that the case for legislation against obscenity rests, ultimately and solely, not upon any hard factual analysis of anti-social consequences but on a vague generalised residual apprehension, to the effect that sexual desire is a form of depravity and should be repressed by law."

If this is so, then we have the situation where, to quote the British report:-

"It is a criminal offence for us to incite each other towards practices or even sensations that are themselves perfectly innocent according to the law."

It is an affront both to legal and common sense that incitement to a non-crime should be punishable as a crime; and worse when this doctrine is extended to a mere tendency."

It is in recognition of this absurdity that the Danes have changed their law.



GORTON: "you're making a great deal of this loss of seats"

(TALLY ROOM, ELECTION NIGHT)



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elections

COURIER MAIL EDITORIAL (Thurs. 23/10/69).

"Ultimately the aim of good government must be to provide a stable but expanding economy with fairly-paid jobs for all. On this the Government's record is good. Considering these issues, The Courier-Mail, which has not advocated a vote for Labor in past Federal elections and believes this advice has been proved sound by the growth and prosperity of the nation, contends the Liberal C. P. Government should be returned."

Columnist David Bray - "I have never tried to hide the fact that I almost always vote Liberal . . . and, without being completely blind about it, have found no reason to change my outlook."

SUN MAIL 19/10/69

POLICE MINISTER HODGES (with reference to the Qld. police force). - "The men are human, and are entitled to be treated as such."

SUN TRUTH 19/10/69.

Wensley - "COME THE EVOLUTION, I'LL GET YOU LAVER!"

Pantlus

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Laundry, And
Shoe Repairs.

LEAVE GARMENTS
AT UNION SHOP

rear entry!

American underground films (e. g. by Warhole; Anger; Mekas) now have placed a new emphasis on male sexuality with such things as male prostitution, homosexuality and bisexual activities featured in small theatre screenings of their works. One film by American "underground" film Director Kenneth Anger, called "Fireworks" features Anger himself playing a young man whose extreme masochistic fantasies are enacted in reverie while he is having sex with a sailor (this film contains probably the most direct symbol of male orgasm in the cinema in its now-famous scene where a Roman Candle obtrudes from the sailor's open fly, fizzes and then bursts into a triumphant shower of silver sparks).

LAW AND ORDER HOW WE LIVE TOGETHER

For most of us it is difficult to realise that the privileges and liberties that we enjoy have been won at great cost. In fact, so much of life that we take for granted has come to us through suffering, tears and bloodshed that our history lessons and social studies should make us aware of the value of these liberties.

For instance, we enjoy the right to worship as we please, to speak freely on all subjects, to vote for our representatives in parliament and even to bring about their dismissal if they do not act as we think they should. Then, again, we are free to become doctors or engineers or air-hostesses; we have newspapers that can print any information; we are entitled to a free education; we cannot be arrested and held in prison until it suits someone to hear our case. In a word, we live in a free and ordered community where each member respects his neighbour. We enjoy this freedom as our birthright.

(Reprinted from a 1959 British Commonwealth Youth Sunday Booklet.)

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